

A
SERMON

Preached in the
King's Chappel

A T
WHITE-HALL,

Upon the 29th of May, 1685.

By THO. TURNER, D. D. Chaplain in Ordinary
to His MAJESTY. “ S

L O N D O N, Printed for Walter Kettilby at the Bishops-
Head in St. Paul's Church-yard. 1685.

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I

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ISAIAH I. 26.

*I will restore thy Judges as at the first,
and thy Counsellors as at the beginning;
afterward thou shalt be call'd the City
of righteousness, the faithful City.*

THESE words are a part of the
Prophets Vision which he saw
concerning *Judah* and *Jerusalem*;
They that know *St. Jerom's* Com-
ment upon them, may think them, perhaps,
not exactly suitable to this Solemnity; be-
cause

B

cause they are understood by him rather in a Spiritual than a Literal Sence, as a Prediction of the Messiah, and of the State and Constitution of the Christian Church.

And, indeed, the Prophet *Isaiah* is so full of Gospel, that almost every where, either literally, or typically, he *does the Work of an Evangelist*; and particular, as the several temporal Deliverances of the *Jews*, foretold by him, were Figures of our Great Salvation, so in his descriptions of them, there are most times some expressions which go beyond the matter, and must have a farther and higher respect; which was probably one occasion of the *Jews* mistake about their Messiah, in fancying him a Temporal Prince and Saviour: Thus our Lord's own Disciples ask him

- Acts. 1. 6. (a) *When he will restore the Kingdom to Israel?*
 b Jer. 23. 5, 6. They had heard that their (b) *King should reign and prosper, execute Judgment and Justice in the Earth; that in his days Judah should be saved, and Israel should dwell safely;*
 c Isa. 2. 4. (c) *that he should judge among the Nations, and rebuke many people; and therefore after the deliverance of his Country, and the settlement of his Empire among them, they that had forsaken all to follow him, thought they might expect great rewards; to be made his Judges and his Counsellors; to sit on Thrones with him upon his right hand, and upon*

upon his left, the Favourites and Chief Ministers of a Great and Glorious Monarch.

This was the Carnal, and, though the Disciples themselves were concern'd in it, I must call it, the absurd expectation of the *Jews*: For to suppose that there is no Primary signification in a Typical Prophecy, is as absurd, as to suppose a Second without a First; and to expect, as the *Jews* did from our Saviour, a literal Completion in that which is remotely signify'd, destroys the Nature of a Type; for that which is prefigured, ought not to be exactly the same with that which is exprest; (a) it ought indeed to be Greater and more Noble, as that which is to be seen at a distance, must be the largest, that it may be discern'd in its true proportion.

Whatever typical sence therefore, my Text may be capable of, which I do not deny, 'tis certain that it not only may, but must, have a literal Sence to found the other upon: There must be a primary and immediate signification to support the remote one; a Type being indeed, as 'tis rightly defined, a Prophecy in Fact, *i. e.* a real Person or Thing bearing a proportion to some other, which therefore is understood to be represented and prefigured, and, by that means, foretold by it.

α· Ουκ ἀπλ·
λοτεῖσθαι
πάντη χεῖρ ἢ
τύπον τῆς ἀλη·
θείας; ἐπεὶ οὐ
ὅτι ἐν τύπῳ
ὅτι πάλιν ἐξί·
σθαι πρὸς
τὴν ἀλήθειαν,
ἐπεὶ πάλιν ἡ·
αὐτὴς ἀλήθεια
ἔσται. Chrysost.
Homil. l. i. ὁ
τύπος ἔχει
πάντα ἵνα
εἰ τῇ ἀληθείᾳ
ἴσται. (ecumeni.
in C. p. 7 ad
Hid.

a Ver. 27.

I shall therefore understand my Text in the first and immediate signification of it, to be spoken of the Restoration of *Judah* from the *Babylonish* Captivity; which seems to be warranted from the very next words, (a) where the Prophet speaking of *Sion*, adds immediately, *παύσονται ἡ ἀρχαὶ μαλωσία αὐτῆς*, as the *Septuagint* render it; i. e. Her Captivity shall be restored; the Latin is *Qui reducentur ad eam*, they that shall be brought back again to her; according to which the Margin Corrects our *English* Translation, and, instead of her Converts, reads it, they that return of her: And whereas 'tis objected against this sense, That after that Deliverance, the *Jews* were not the most *Righteous* and *Faithful City*, nor had such *Judges* as at the first, and *Counsellors* as at the beginning. 'Tis observable in the first place, That after their return from *Babylon*, they never again fell into *Idolatry*; which was the great *Unfaithfulness* that they were always formerly accused of. Besides, the business of a Prophet being not only to foretell, but likewise to teach and instruct; the *Righteousness* and *Faithfulness* that is here spoken of, may rather be understood as a Precept, than as a Prediction; not to foretell what manner of People the *Jews* should really be, upon their Restoration,

tion, but to teach them a Duty which they ought in gratitude to perform after so great a Mercy : Nor must it needs be intended that they should have just such Judges and Counsellors as they had at first ; such Religious Magistrates as *Moses* and *Josbua*, *Samuel* and *David*, though indeed *Zerubbabel*, *Esdra*s, *Nehemiah*, and the *Asmonæan* Race, were excellent good Governours, and great Blessings to them ; but the meaning rather is, that they should have a Government of their own, as they had in former times, and not be immediately subject to the Slavish Dominion of Strangers. But now this could not be said of them after the coming of our Saviour ; for then the *Scepter departed from Judah*, they lay prostrate at the Feet of a Foreign Lawgiver, and soon after their State was quite dissolved, and their *Place* and *Nation* utterly and irrecoverably *taken away*.

It therefore this Vision do indeed concern *Judah* and *Jerusalem*, as we are assured in the very first words of it ; and if the Figurative sence of the Text must suppose a literal one, as we have seen already ; it must then be acknowledged, that the return of the *Jews* from Captivity, must be a much fitter Period, to which this Restoration of their Government, and

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and the Settlement of the City, may properly be assign'd, than the coming of Christ can be, after which their Government was quickly dissolv'd, and their City laid waste.

And in this sence, my Text is most exactly suited to this Solemnity; and so, I hope, will these Observations upon it, which offer themselves to our Consideration.

First, That the Settlement of all Legal and Just Government in the World is from God; 'tis he that says, *I will restore thy Judges as at the first, and thy Counsellors as at the beginning.*

Secondly, That the Settlement of a Legal and Just Government, and much more the Restoration of it, is a great Blessing of God.

Thirdly, That Righteousness and Faithfulness are the proper and suitable Returns, which we are obliged to make for so great a Blessing.

I shall discourse of these Propositions, especially the two last of them, with particular relation to the Great occasion of our present Meeting.

First, The Settlement of all Legal and Just Government in the World, is from God: For when *Isaiah* tells us in the Text, *I will restore thy Judges as at the first, and thy Counsellors as at the beginning*, if it be demanded, as the *Ethiopian*

thiopian ask'd *Philip*, concerning another passage of the same *Writer*, (a) *Of whom speaketh the Prophet this thing?* We must look back to the 24th ver. where the sence begins thus, *Therefore saith the Lord, the Lord of Hosts,---I will restore thy Judges:* And, indeed, if every good and perfect gift be of God, and cometh from him, who is the Father of Lights, as *St. James* (b) ^{a A. 8. 8. 34.} ^{b 1. 17.} tells us, sure it cannot be doubted, but that all Legal and Just Government, which settles Order in the World, prevents Confusion, Oppression, and Slavery, and is therefore the best Gift that ever was bestow'd upon Mankind, except our Redemption from Eternal Bondage, must certainly proceed from him who is the God of Order, the Great Governor of the World, who ruleth in the Kingdom of men, and giveth to whomsoever he will, as the Prophet *Daniel* speaks, *Chap. 4. ver. 25.*

But when I say this cannot be doubted, I mean it ought not, it cannot in reason; for I know very well, that 'tis not only doubted, but plainly deny'd by many; and when we urge them with the words of *Solomon* (c) *That Kings Reign by God, and that by him Princes decree Justice;* though they dare not plainly reject his Authority, accuse him of Partiality, of magnifying the Power of Princes, or call him

him

^{c Pro. 8. 15.}

him Flatterer or *Jure-divino*-man, as they do us, when we Preach this Doctrine; for whatever they think of us, they must confess, that a Greater than *Solomon* spake by him, and that his are God's Words; yet to take away the force of them, they tell us, that Kings are by God, just as Rebellion may be said to be, *i. e.* by his *Permission*; that they were settled among the *Jews*, *Ex importunitate Populi*, as one of 'em (*a*) speaks, by the importunity of the People, which God with difficulty, and a kind of unwillingness, with much ado, yielded to, and Permitted. But though the *Latin* Expression be indeed sometimes used, when a thing is only Permitted; as when we say, *per melicer*, you may do such a thing, if you will; and this permission does not make me really the doer of it; yet the Original words, as the most Learned assure us, are not capable of that Construction, but must signify an actual Commission, a positive Order, or Appointment for the doing of a thing; so that *Solomon's* Words, if they signify any thing, must prove that Kings are as really and truly Appointed and Constituted by God, as the words of *Moses* do, that the World was Created by him; and accordingly,

cordingly *Tertullian* tells us (a) *Inde est Imperator, unde & homo, antequam Imperator: Inde potestas illi unde & Spiritus, i. e.* That God makes him a King as much as he made him a Man; And though it be true indeed, that the Importunity of the People of *Israel* was the first occasion of settling a Succession of Kings among them; alter'd the Government, which in a peculiar extraordinary manner God had, till then, immediately exercised over them, and changed it from a *Theocracy*, as *Josephus* calls it, to a *Humane Monarchy*; which proceeding from a vain affectation of being like other Nations, and a distrust of God's Protection, could not but be displeasing to him; yet this does by no means prove that Regal Power is not derived from God, or that Monarchy in particular is at all displeasing to him; for long before this (b) *Moses* was King in *Jeshurun*; and both He, and *Joshua*, and the *Judges*, had Regal Power, under another name, conferr'd upon them by God's immediate appointment.

a *Apolog. c. 30.* Sciunt quis illis dederit Imperium; sciunt quæ homines quis & animam: sentiunt eum esse Deum solum, in cuius solius potestate sunt, a quo sunt secundi, post quem Primi. *Ibid.*

b *Deut.*
32. 5.

But I am not now speaking of any particular Form of Government exclusive, or in derogation of all others; but only of the Author of Government in general: Indeed, under

der the gentle Reign of Mild and Gracious Monarchs, especially having seen the wonderful work of Providence in their miraculous Preservation, and Return to us, as upon this Day, we cannot but thank God for our Happiness, and have a great Veneration for This very Form of Government, under which we have so long enjoy'd the Blessings of Peace and Plenty, and the best Religion in the World.

But this is not our point at present; we are now onely enquiring after the Original of Government in general; which from this very Argument that is brought against it, does most evidently appear to be God himself; because for a long time he exercised it over the *Jews*, immediately in his own Person, or by his special particular direction, and, as the case is here represented, was not at last very easie to part with it. Now if God retained this Power in his own hands, executed it himself, as long as he pleas'd, and none else could do so without first obtaining his leave, no, not by the *Unanimous Consent*, and *General Vote*; nay, the most *earnest desire*, and *pressing Importunity* of the whole Body of the *People*, 'twill undeniably follow that the Government of *Israel* at least was from God; and

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and there must be the same reason for all other Governments in the World. *For was God* Rom 3 29. *the God of the Jews only? Was he not also of the Gentiles? Yes, of the Gentiles also.* Indeed he had a Peculiar care of that People; they were his *λαός μεστός*, whom he had Purchas'd and Redeemed of old (a); he had settled his Church, a Ps. 74. 2. his true Religion amongst them; he had made (b) *Judah his Sanctuary*, and therefore b Ps. 114. 2. *Israel was his Dominion.* But his great kindness to them for their Fathers sake, and to bring about his own secret Purposes, does by no means prove that he had less right over others; unless we can believe that he had so spent himself, and exhausted his Goodness and Power, in his care of *Jacob*, that he had no concern left, for the rest of his Children, which is a more gross apprehension, than *Esau* durst imagine of his Father *Isaac*, *That he had but one Blessing.*

It remains then, that all Government must be derived from God; amongst the *Gentiles*, as well as amongst the *Jews*; *Nebuchadnezzar's* (c) and *Cyrus's* (d), as well as *Saul's*, *Da-* c Dan. 5. 18. *vid's*, and *Solomon's*; and consequently that d Isa. 44. 28. no one in the World can have right to exercise it, but such as are not only *Permitted*, and 45. 1. but actually Commission'd, Substituted, and

Deputed by God as his Vice-Gerents; no more than a Man may make himself a Vice-Roy, and Usurp the Government of a Province without a Deputation from the Supream Lord; or (to come to a lower instance, but perhaps more proper, because of more general concernment) no more, than a man may take possession, and undertake the management of one of your Estates, without your appointment: Now can ye imagine that the Great *Terminus* sets Bounds about your Mannors, hedges in your Farms, and forbids the removing of the *Ancient Land-Marks*, and that he neglects the concerns of Nations and Empires, and the great Administrations of the World? That he encloses Fields, and leaves Kingdoms open to any that shall seize upon them without his Commission or Authority? This would be more absurd than *Epicurus's* Opinion about Providence; for though it be horrible Impiety in him to take away our constant dependance upon God, by affirming that this World is below his Care; yet certainly that is more agreeable to the Divine Wisdom and Majesty, than to make him take care of the meanest things and neglect the greatest, which is what our *Saviour* explodes in his Sermon upon the Mount, to make God feed the Fowls, and

and cloath the Lillies, and not provide for the greatest Interests of the noblest parts of his Creation.

If what I have said need Confirmation, St. Paul affords it us in that famous place, the 13th of the *Romans* : He there calls *the higher Powers, the Ordinance of God* : His word is *Statyoi*, which never signifies a bare Permission, but always a Positive solemn Constitution, as the Imperial Decrees were styled, *Statyoi* : St. Peter (a) indeed, according to our Translation, seems to make even the *Supream Magistrate*, *the Ordinance of Man* ; and so he is in several respects ; in respect of the *Subject*, in whom the Power is lodged, who is a *Man* ; in respect of the *Object* upon which the Power is to be exercised, which is *Man* ; in respect of the *End*, which is the general good and benefit of *Mankind*. There are several Expositions of this place, too long, and too nice to be here repeated. This is certain, St. Peter does not intend that the *Supream Magistrate*, of whom he speaks, is Ordained, or Commissioned, or receives his Authority only from Man, for then he would most expressly contradict St. Paul, which 'twould be Blasphemy to imagine. His meaning therefore is, that we ought to *submit to all men*, or to *all the Sons*

a So 'tis ta-
ken Gen.
9. 6.

Sons of Men, as the Syriac renders it; *i. e.* to all *Lawful Magistrates*, taking *Man* there, *for a Man in Authority*; (a) that we ought to be subject to all such *for the Lord's sake*; *i. e.* as to those that are set over us by God; and in all instances, as far as can be consistent with our express Duty to him.

Here indeed *St. Paul* might be even with *St. Peter*, for charging him with *hard sayings*; for the *Unlearned and Unstable* have wrested this saying, to their own destruction, as much as possibly they could do any of his. But still our Proposition stands good, and is rather confirm'd, than shaken, by this Objection against it; That all Kings, and all sorts of *Supream Magistrates*, having a *Legal Title*, however they are call'd, or whatever otherwise they be, *Reign and Govern*, by the Decree, and most Solemn Appointment of Heaven.

And indeed, if they did not, there are not only several *Names* given 'em in Scripture, which they could not, without Profaneness, *U-rsurp*, but also several *Offices* inseparably annex to the very essence of *Supream Magistracy*, which they could by no right perform. As how could they be call'd *Gods*, and *Children of the most Highest*, (b) un-
less

less they were, in some sence, more than ordinary Men are, who may not take these *Names* upon them, begotten by God, and had his *Image* and *Character* stamp't upon them? How could they have Power of Life and Death, unless it were given 'em from above? As our Saviour told *Pilat*; (a) and without this ^{a John 19. 11.} Power, how could they in any measure attain the ends, for which they are appointed? For the *Socinians*, and the *Anabaptists* are certainly so far in the right, that if it be unlawful for a Christian to Decree, or inflict Capital Punishments, it must be unlawful for him to undertake Magistracy, which without these can neither discharge its trust, nor support it self.

If ever the Rods and the Axes, and the severe Ensigns of Authority could be thought unnecessary; perhaps there was never a greater appearance to make them seem so, than the Mild and Gracious Government, which we have so long enjoy'd that we are the worse for't: But yet if our Rulers were not sometimes *a Terror to evil doers*, (b) *Réuengers to execute wrath upon them*: Alas! ^{b Rom. 13. 3, 4.} we should be in a worse condition than the Poor *Lepers* were in the Siege of *Samaria*, who are mentioned in the 7th Chap. of the
2d.

2d. Book of the Kings ; If we went into the Field, we should fall into the hand of Robbers ; if we stay'd in the City we should be in danger of every one we met in the Street : Now if our Governours should not remedy these things, there would be great *complaining in our streets* ; but what Authority, what power have they to remedy 'em ? They can possibly do it without inflicting Capital Punishments : We see that, as severe as these be, they do not wholly prevent such Mischiefs. But by what Right can our Magistrates inflict these Punishments ? For is not there an express Command of God, as well as Nature, against shedding of Blood ? Was it not said of old (a) *Thou shalt not kill* ? And does not our Saviour in the 5th of St. *Matth.* both confirm and enlarge this Law ? How then may any King warrant the doing of it ; or his Officers pass the Sentence, order or perform the Execution ? Why truly I know but one answer to this, and that is, St. *Paul's*, (b) *He beareth not the Sword in vain, because he is the Minister of God* ; if he were not so, I doubt not, but that he, and all that assist him in unsheathing the Sword, and shedding Blood, would be Murderers, as much as *Cain was, that slew his Brother*. Thus we see that the most Essential

parts

Exod. 22.
13.
Deut. 5.
17.

1 Rom. 13.
4.

parts of Magistracy cannot with any Conscience be Administred, unless it be acknowledged, that the Magistrate is the Minister of God, and acts by his Authority; and consequently he must be not only *Permitted*, but *Settled*, and *Authorized* by the *Divine Commission* and *Appointment*.

And this will yet farther appear, if we consider the *Church*, as well as the *State*: For if the *Secular Magistrate* cannot Administer even *Secular Affairs*; if he cannot Execute the Laws against Thieves and Murderers, without a Divine Commission, how may he without that, interpose in *Sacred Matters*? Order the business of Religion; settle, or, if need be, Reform the Worship of God; preserve us from *Superstition*, *Atheism*, and *Profaneness*, and correct *Hereſie* and *Schiſm*? We can but Pray and Preach against these things; and the whole Authority of the Church can but Censure 'em: But, alas! They that are most guilty of those Crimes, will neither joyn in our Prayers, nor hear our Preaching, nor regard our most Solemn Censures: Some of them are before-hand with us, and *Excommunicate* us; others *Excommunicate* themselves, to shew how much they despise it; and we cannot call for *Fire from Heaven* upon

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on

on any of them; and if we could, we do not desire it; we are of another *manner of Spirit*; would to God we could save them, *pulling*
 •Ep. v. 23. *them out of the Fire*, as *St. Jude (a)* speaks: But this is not to be hop'd, without an External, Coercive Power lodg'd some-where; such a Power therefore to be exercised in Religious Matters, must be necessary: Now this Power cannot be lodg'd any where, but in the *Temporal Magistrate*; and it could not be committed to him, unless he were *Commission'd* by the *Appointment and Authority of God* himself; which is the *Proposition* I am upon.

Such a Power, I say, cannot be lodg'd any where, but in the *Temporal Magistrate*, because our Saviour utterly disowns it; *His Kingdom is not of this world*, as he tells us expressly, *John 18. 36.* and therefore his Church could derive no Worldly Power from him, nor ever pretended to it, till *Rome* taking advantage of the Weakness and Division of the State, first beat down the *Temporal Power*, and then set up a Monstrous Ecclesiastical one; and being the greatest Criminal, found it the best way to make her self Judge, to avoid Coercion by Usurping it.

But as *Christ* did not come into the World to found an Empire, so neither did his coming

ing diminish ought of the Just Rights, that formerly belong'd to it; so that what Religious Princes did before, under the *Old Testament*, they may, and are obliged upon the same account to do still.

To contract the Argument then into a narrow compass; since *Kings* are appointed by God, to take care of his Honour, who has given them theirs; to Govern and Assist the Church; to Preserve, and, if need be, Reform Religion; to Correct Faults and Abuses; to *punish the wrong doers*, and bridle Obstinacy, *in all Persons, and in all Causes, as well Ecclesiastical, as Temporal*: Since they are appointed by God to do all this, as might abundantly be proved, by many Instances out of the *Old Testament*; and since the Case is the same still, 'twill evidently follow, that they are appointed by God. This Consequence is so undoubtedly true, that I hope no body will deny it; for I must confess, I can find nothing plainer to prove it by. If Princes, I say, are Commissioned and Authorized by God to do so, and so, then they are Authorized and Commissioned by him.

Thus, I think, I may presume to say that I have perform'd my *First* Undertaking, which was to shew, That the Settlement of

all Legal and Just Government is from God : This I have proved from the exprefs words of Scripture, which assure us, that *Kings Reign by God*, that they are his *Ordinance*, and *Ministers*; from the *Names and Titles* that are given 'em there, as *Gods*, and *Children of the most highest*; from the *Offices* that are committed to em, as a *Power* of Life and Death, and even in Sacred Matters; I have been the longer upon this Point, not to teach you Loyalty, for I know I need not press that in this place; But 'tis my Business, at present, to put you in mind, to give God his due, as well as *Cæsar*; that we may all remember, and gratefully acknowledge to whom we owe the great Blessing, that was *This day* bestowed upon us: 'Tis God that settles all Just Governours in the World; 'twas he that, in a most miraculous manner, *Restored our Judges and Counsellors*.

2. *This was the Lord's doings*, and it is marvellous in our eyes, and must be acknowledged a great Blessing of God, which is the *Second Proposition* I am to speak to.

I shall not need say much to clear this Point in *General*, because it does in great measure appear from what I have said already, which, I hope, may excuse my largeness upon the former Part, since, by that, I have in effect

effect done two things under one: For we have seen that Government has an Universal Influence upon all the Interests of Mankind; upon his Spiritual, as well as Temporal, concerns; That our Religion, Liberty, and Safety, the quiet possession and enjoyment of all the good things that belong to this Life, or a better, must be protected by it, and absolutely depend upon it: That without Government we could not possibly be preserved from Oppression, Rapine, and Slavery, and all the Disorders and Confusions imaginable; That no proportionable Punishment could justly be inflicted upon the greatest Outrages, but all must be left to Revenge, and such Wild Justice, as Wolves and Tygers have amongst them: We have seen that without Government we should be Plagued and Over-run with *Damnable Heresies*, such as St. Peter has foretold (a); but they would not be brought in the way that he speaks of, *Privily*, with crafty and feigned words; but men might deny the Lord that bought them in plain terms, impudently and bare-fac'd, and bring upon themselves, and others too, *swift Destruction* in the next Life indeed, but could not be call'd here to any account, nor any restraint be laid upon them.

If

If such a Condition as this can be supposed, it may well be call'd a *State of War*, a State of Madness and Wickedness; but if it be the *State of Nature*, as some tell us, Nature must be the most Brutish, and the most Foolish thing in the World; for whereas the *first Principle* which she plants in the most Ignorant Creatures, is a *Care of their own Preservation*, she is here supposed to take so little care of her self, as to put Mankind into such a Condition, that all her most Sacred Dictates shall be sure to be despised and affronted, and her Constitutions openly violated and trampled upon, without any Remedy.

Or if the Promoters and Admirers of this Hypothesis, Answer, as indeed they do, That Nature has provided a Remedy, by the Institution of Government, founded upon Pacts and Covenants, which are dictated, they say, by her, to remove these Inconveniences, by the restraint of *Natural Liberty*; tho' it seem pretty extravagant to imagine, that Nature Infects Mankind o' purpose to Cure 'em, and places us upon the brink of a Precipice, to magnifie her kindness, in snatching us out of the Gulph; yet, to avoid farther trouble with these *Phantastical Politicians*, we will, at present, accept of their *Concession*,

cession, which plainly grants that nothing but Government can put a stop to the Disorders and Mischiefs which I have now mention'd, and consequently, that that must be the greatest Blessing, and the Foundation of all others that can be bestow'd upon us.

But tho' this might be enough to clear this Point *in General*, yet upon this Solemn occasion, I must not discourse only in General, but must speak with particular Relation to the great Blessing of God, which we are now met to Commemorate.

And indeed, if there be no other Argument to prove the *Divine Appointment of Kings*, and the *Benefits* that are convey'd to the World by them, but only the Miracle of This Day, I cannot chuse but think that we must needs *Believe*, as our Saviour speaks, *for the very works sake*. For let us consider, let us look back upon those dismal Times; did we, or could we then imagine, that such a Deliverance as this, was within the Compass of Humane possibility? Within the reach of Humane means? When we lay in the midst of our Confusions; when *an ungodly Man was set over us, and Satan stood at his right hand*; when after that Head was hurry'd away, still the Serpent put forth more; new Tyrants, and
new

new Dangers almost every day starting up amongst us; if God himself had then told us, That he would restore our Judges as at the first, and our Counsellors as at the beginning; that he would do this in so peaceable and calm a manner, that a Sword should not be drawn, nor a drop of Blood shed amongst us; Tho' we must not have stagger'd at the Promise of God, through unbelief, yet should we not have behaved our selves, at least, as Abraham did,

^a Rom. 4.
18,

who against hope believ'd in hope? (a) When we saw the return of our Captivity, did we not almost disbelieve our Eyes? Were we not like

^b Pl. 126.

^{1.}

to them that dream? as the Psalmist (b) speaks;

^c Wisd. 5.
2.

Were we not amazed at the strangeness of the Salvation, so far beyond all we look'd for (c). Now, if that be an Argument, which is mention'd in the 11th of Exod. to prove the Deliverance of the Israelites out of Egypt to be the Lord's doing, because a Dog did not move his Tongue against them, but their cruel Masters bow'd down themselves to 'em, and besought 'em to depart: Sure we must acknowledge, that the same Hand of God shew'd it self as visibly in our Mighty Deliverance; when the Hearts of a Disobedient People, were so wonderfully changed and over-ruled by Providence, that our Banish'd Princes were invited home,
by

by the Unanimous Vote, and concurring Petitions of a whole Rebellious Nation, and were receiv'd by us with so much Loyalty and Dutiful Affection, that no railing *Shimei* was heard to open his Mouth against them.

If God had done this in a terrible violent way, should we not have believed it to have been his doing? How much more when he only *spake the word, and it was done*? If he had slain all the first-born in the Land to fright us into Duty, then we should have heard the Rod, and him that appointeth it, as the Prophet *Micah* (a) speaks; but are our Ears ^{a Mic. 6. 9.} so stop't that we cannot hear him, unless he speak in Thunder? Whereas, indeed, if he had wrought our Deliverance with a High Hand; if he had Humbled us with Plagues, or subdued us with Armies, it had not been a greater Demonstration of his Power, nor near so great a one of his Goodness, as the gentle Method which he was pleas'd to use: For Judgment is his *strange Work*, as himself calls it, (b) and does not represent him near ^{b Isa. 28. 21.} so exactly and agreeably to his Nature, as Mercy does, which is his beloved Attribute, his true Idea, in which he delights to display himself to the Sons of Men.

I cannot undertake to give ye a full Description of this Infinite Mercy, for that very reason, because 'tis Infinite; but we may in some measure take part of the height of it, by these several Degrees.

1. *First*, The Restoration of a Happiness, which Men have lost, is the greatest Mercy, even greater than the bestowing it at first; because their former enjoyment makes them know what it is, which they would not otherwise so well have apprehended; and the want of it teaches 'em to set a just value upon that which, perhaps before they despised. If then the settling of Government be so great a Blessing to Mankind, as we have seen already, what must the Restoring of it be, *but Life from the Dead*? And this was our Case; Our Nation had for a long time lived under Gracious Monarchs, enjoy'd Peace, and Plenty, and Liberty, and the best Religion in the World; therefore it must needs go very near our Hearts, to be brought under Tyranny; to have our Souls, as well as our Bodies, enslaved by a base Usurpation: If we had never known better things; yet the sensible Burdens that we then lay under, had been enough to make us groan; but the Comparison of them, with our former Happiness, mu^t

must be a mighty aggravation of our Misery then, and therefore Deliverance from that sad Condition must be a great heightning of the Mercy.

2. Secondly, The Mercy that was bestow-upon us, was the Restoration of Happiness, which we had lost by our own fault: If it had been only a misfortune, the Chance of War, as we call it; if our Princes had been fairly Vanquish'd; if a brave Enemy had *done us this Dishonour*, it had been grievous enough; but if God then, as he did sometimes in behalf of the Kings of Judah (a) had put it into the Heart of the Conquerour to restore our Judges again to us, and to a good share of Their former Dignity, we should have counted this a great Mercy: But how short is this of ours in all respects: In the first place, Our Calamity was much more grievous than that could be supposed; for our King was driven away into Banishment, by a most unnatural Rebellion of his Ungrateful Subjects; in which, to make no particular Reflections, the whole Nation was more or less concern'd; either by acting in it; or sowing the Seeds of it; or not preventing it so far as they ought; or at least, by our Sins, which brought, or continued, that

a 2 Kings
23. 34.
24. 17.
25. 28, 29.

Judgment upon the Land ; so that we had a load of Guilt, as well as Misery, upon us ; and our own Consciences might well be as *Great Tyrants* to us, as any were in the State : But then, on the other side, in that deplorable, desperate Condition, God pass'd by our Wickedness, and look'd in Mercy upon us ; when *he saw that there was none to help* ; when there was no Foreign Assistance to be expected ; which, the truth of it is, was a Shame and Reproach to all our Christian Neighbours : Nay, when the Royal Exiles could hardly find any Hospitality, or so much as Security, amongst them, but were *Persecuted*, not only to *strange Cities*, but from 'em too ; And when all our own Strugglings, to break our Chains, had prevail'd nothing, but only made us Faint and Breathless ; then *the Breath of our Nostrils, the Light of our Eyes*, was restored to us in his full Brightness and Majesty, in a more glorious Condition, than he could possibly have been put into, if the most *Loyal Endeavours* for his Restoration, had taken their utmost effect.

3. *Thirdly*, If God Almighty had given success to those *Loyal undertakings* ; if *the work of the Lord had prosper'd in your Hands* : All but Rebels must have confess'd that to have been

been a great Blessing : But both They and We too have reason to acknowledge the Mercy which Providence vouchsaf'd us, to be infinitely Greater ; for if our Judges had been restored that way, it must have gone hard, not only with the Guilty, but the Innocent too, if any such were amongst us : For the Sword knows no difference ; *Every Battel of the Warriour is with confused Noise, and Garments rolled in Blood*, as *Isaiah* (a) describes it; many Thousands must have perish'd on both sides in the Attempt ; it had been worth the while indeed ; for *the King's Life* is worth ten thousand of ours (b) : But God resolv'd to bring about this Work, as he Promis'd to assist *Zerubbabel*, in the Restoration of *Jerusalem* (c), *Not by Might, nor by Power*, but by my Spirit, saith the Lord of Hosts : Therefore it came to pass, as *Nehemiah* speaks (d) upon the same occasion, *that when our Enemies heard thereof, and all that were about us, saw these things, they were much cast down in their own Eyes, for they perceiv'd that this work was wrought of our God* : Therefore they that were most violent against it in their minds, and most concern'd to be so, yet durst make no open Opposition : There was no striving amongst us, but only such as was betwixt *Judah*

a Isa. 9. 5.

b 2 Sam. 18. 3.

c Zech. 4. 6.

d Neh. 6. 16.

^{2Sam. 15.}
^{41, 42.} *dab* and *Israel (a)*, about the Restoration of *King David*, who should give their Sovereign the most Dutiful Reception, who should meet Him first, and Honour him most. His Return was as Peaceable and Orderly, as if it had been a Progress to visit His Dominions, or as if he had return'd, as his Royal Ancestors had often done, from an Expedition in *France*, and brought us home a Triumph: His entrance into his Kingdom was as gentle, as his Reign over us: That cost no Blood, and This never shed any, but upon extream Necessity; though after such High Provocations we might well have fear'd, That *His Right Hand might have taught him terrible things.*

But His Hand was made to heal us, to confer Blessings, and bestow Royal Favours upon us: The business of his Life was to dispence Justice and Mercy; and when he went to *Rest in Peace*, his last Care was to bequeath it to us, by *Restoring our Judges as at the first, and our Counsellors as at the beginning*; i. e. to speak plainly, By continuing the Ancient, Undoubted Title to the Crown; the True, Legal, Lineal, Unquestionable and Unalterable Succession: Which, all things consider'd, I Protest, I think in my Conscience, was as
signal

signal a Miracle of Providence, as great a Deliverance, I think I may have leave to call it, as much a Restoration, as that which we now Commemorate. For after the Devil of Usurpation and Rebellion was cast out, as upon This day, if he had return'd again, and taken Possession of us, as he was just ready to do; Our Saviour has told us (*a*) what Company he would have brought with him, *other Spirits more wicked*, if it be possible, *than himself*; and our Saviour has told us too, what the Fatal Consequence must have been; *our last state would have been worse than our former condition*, as indeed all Relapses are more dangerous, more desperate, than the first Disease.

a *Matth.*
12. 45.

'Tis pleasant to look back and reflect upon past Dangers; *'Tis a joyful and pleasant thing to be thankful*: Lift up your Hearts then, and consider, with Thanks to God, how narrowly we escap'd Ruining our selves a Second time: How near were we to the very brink of the Precipice? If the *God of all Wisdom* had not inspired our late Gracious Sovereign with an extraordinary measure of *the Spirit of Wisdom; the Spirit of Counsel, and Understanding*, Courage and Resolution: If God had not rais'd him up Worthies, as he did to King David,

old,

vid, Noble Patriots, and Holy Prelates to stand in the Gap; *Iniquity had been establish'd by a Law; the Waters, i. e. the Multitude in the Prophetical Dialect, had gone over our Soul*, and our Church and State had been swallow'd up by the Torrent: For this is certain, all Usurpation and Rebellion must ruine the Church of *England* in its own defence; because she is a Sworn and Irreconcilable Enemy to it: May she enjoy the Royal Protection; may *Kings be her nursing Fathers, and Queens her nursing Mothers*, as long as she continues her Duty to 'em; and if ever she depart from it, (which God forbid) I need not say, May she be destroy'd; for she certainly destroys her self, and loses her very Being:

But Blessed be God who said to those *Floods of Belial*, as he does to the proud Waves, *Hitherto shall you come, and no farther*: Blessed be his Name, who delivered us from so great a Death, in whom we trust that he

a 2 Cor. 1.
10.

will yet deliver us (a).

Art not thou from Everlasting, O Lord my God,
* Habak. my Holy one? we shall not dye (*).

1. 12.

Though he suffer Wicked and Blood-thirsty Men to threaten us again afresh; to take Counsel against the Lord, and against his

b Ps. 2. 2. Anointed, (b) to despise Dominions, and revile
Dig-

Dignities (a); to disgrace our Holy Religion that they pretend to, and Blaspheme that ^{a St. Jude v. 8.} worthy Name by which we are call'd (b); God ^{b St. James 2. 7.} will remove this Plague also, if we do not harden our Hearts; he can break the Northern Iron, though we may not trust in our strength to do it, as the Prophet Jeremy warns us (c); If we depend Faithfully upon God, ^{c Jer. 15. 12.} he will Guard his Church, and his Chosen Servant that he has set over it, against his and our Enemies; *The Lord our God will be with us; and the shout of our King shall prevail against them.* But this assurance is Conditional; God will continue to defend us, if we observe the last Direction of my Text, which is,

3. That Righteousness and Faithfulness are the proper and suitable Returns, which we are obliged to make for the Great Blessings that we have already receiv'd from him.

I shall Discourse of this very briefly, and therefore shall not spend time in exact, formal stating the Notions of Righteousness, and Faithfulness, or in distinguishing them nicely one from another: I shall chiefly use the latter word, which in its large Sense may take in all the Duty and Service that we owe to God; and even so in the fullest extent of

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it,

Exod. 20.
2.

it, we are undoubtedly obliged to be Faithful to him, as upon many other accounts, so especially for his wonderful Deliverance and Restoration of our King and Kingdom, as much as the Children of *Israel* were for their Redemption from *Egypt*, which yet God makes the Preface to his Commandments (*a*), and one great Foundation of his Authority over them, and their Obedience to him.

But I think it more particularly suitable to our present Business, as well as more proportionable to the shortness of the time I have now remaining for this Point, to speak of our Faithfulness to God, only as it imports a Faithful Dependence and Relyance upon him, a Confidence and Trust in him, in any Condition whatsoever; Which, after this infinite Mercy vouchsafed to us, we must acknowledge to be, not only our indispensable Duty, but our true Interest, and most certain Security. The great Design of God's Mercies, the chief end that he intends in doing his *marvellous works*, is, *that they should be had in remembrance*, as the *Psalmist* tells us; *i.e.* That we should not only remember that such things were done, but by whom they were done for us; that we should so remember them, as to fix our Dependence upon our

our Heavenly Father; *cast our care upon him*, and be assured that *he careth for us*; Whatever difficulties, or dangers therefore we may at any time apprehend, let us go on in a steady, fearless course of doing our Duty, and leave all Events to the Wisdom and Goodness of God; *He is Faithful*, and let us be so too; *He will not suffer us to be tempted above what we are able, but will with the temptation make a way for us to escape (a)*; Therefore let not us a 1 Cor. 10. 13. Tempt him by our distrust of him, or forfeit his Protection by any indirect dealing with him. Let us remember the Case of *Uzzah*, (b) and trust in God, that he will support his b 2 Sam. 6. 6, 7. Ark; remember how dear we were like to have paid for trying Expedients.

Whatever Designs we can suppose to be in the Hearts of any of our Enemies, we may assure our selves upon the Word of Solomon, (c), *The Counsel of the Lord, that shall stand*; c Prov. 19. 21. *He bringeth the Counsel of the Heathen to nought, and maketh the devices of the People to be of none effect*; as the *Psalmist* assures us (d); But d Psal. 33. 10. all this is as true, in respect of our selves too; Whatever Devices, cunning Policy, or subtil Contrivances are in the Hearts or Heads of any of us, still *the Counsel of the Lord shall stand*, and all Designs that are contrary to it,

shall have no Effect. This does not exclude all Prudent and Honest Foresight, and Provision against Danger; No doubt of it, Wisdom and Prudence, tho' they be Natural Endowments, *are given to Men to profit withall*, as well as *the Manifestations of the Spirit*, which St. Paul speaks of (*a*); They are the Arms that God has bestow'd upon us to defend and preserve our selves, and upon any good occasion we are allow'd, nay, obliged, to *stir up these Gifts that are in us*, as well as the extraordinary ones. We are not therefore to lay aside all Counsel in dangerous Cases, but only to see that *the Counsel be of God*, not *the Wisdom of this World, which is Foolishness with him* (*b*), which he will be sure to Blast here, or Punish hereafter.

a 1 Cor.
12. 7.

b 1 Cor.
3. 19.

'Twas a heavy Curse of David against his Enemies (*c*), *Let their way be dark and slippery*. Let us take care that we do not bring this Curse upon our selves, when ever we apprehend our ways to be *slippery*, let us take care that they be not *dark*; *Let us walk as in the day* (*d*), like *Children of the Light* (*e*); Let us *provide things honest*, for our Safety, but let us not trust even in these, nor in *the Arm of Flesh*, but in the Living God.

c Ps. 35. 6.

d Rom. 13.

13.

e Eph. 5. 8.

If truly we doe so, he will Bless, Preserve, and
Keep

Keep us ; he will Protect and Guard our Sovereign, whom he has Restored to us ; *the Man of his Right Hand, whom he has made so strong for himself ;* God will defend him against his cruel Enemies, and cover his Royal Head, as he has constantly done in many a Day of Battel.

O continue forth thy loving-kindness to him ; Speak good to him for thy Churches and for thy Peoples sake ; so will we always sing Praise unto thy Name, that we may daily perform our Vows.

Now unto the King of Kings, and Lord of Lords, the only Ruler of Princes ; to God the Father, the Son, and the Holy Ghost, be Ascribed, &c.

F I N I S.
